



## HERALD AND JOURNAL.

WEDNESDAY, NOVEMBER 8, 1843.

## MISSIONS! MISSIONS! MISSIONS!

A much esteemed brother of Newport, R. I., has sent us some unfinished suggestions on the state of our missionary affairs, with a request that we should work them into an appeal to the church. We have reiterated such appeals in these columns, but we are not yet discouraged. The missionary movement is to our mind the greatest glory of the age, and the truest indication of evangelical piety in the church. Its serious decay in any church is an alarming, an ominous symptom, and did we not hope that its late decline amongst us is temporary, we should tremble for Methodism. As it is, we would to God that we could speak a word of power in its behalf that might thrill through the church. But ineffectual as may be our appeals, we beg once more to be heard.

A few questions will bring the whole subject before us. What is the extent of our deficiency? What are the causes of it? What ought we to do? and, How can we do it?

We are mortified in answering the first inquiry. What greater proof of deficiency could we have than the fact that with a membership of about a million persons, besides innumerable friends to the cause in our congregations, we have been appealing to the church for 2 years, by means ordinary and extraordinary, for the removal of a debt of less than fifty thousand dollars, and have reduced it only to \$36,000 and that, perhaps more by a retrenchment of expenses than by an increase of income. This debt might be extinguished at once by the extra payment of five cents by each member; but rather than afford this pitance, the excellent men who gratuitously manage our missionary business are allowed to be embarrassed, our missionaries compelled to desert their posts, and the church to suffer reproach.

But this is not all. A late number of the Christian Advocate and Journal contains another brief but searching appeal in behalf of our Missionary Society. It appears, from the tables furnished by Br. Lyne, that the receipts of the society for the last year, when compared with the preceding year, show a falling off of over seventeen thousand four hundred dollars! Much as we may desire to do so, we cannot disbelieve this statement. It comes to us in an official organ of our church. It is made by one who cannot be mistaken in the fact, and is confirmed by figures which cannot lie. The truth, painful as it is, must be admitted, that we, as a church, are losing our interest in the cause of missions. It should be borne in mind, also, that the past year has been one of unprecedented prosperity with us. God has abundantly blessed our labors, and our numbers have increased by an addition of more than one hundred and fifty thousand members. Who can look at these facts without feeling that there is a great radical wrong somewhere among us? It must be so, when a church, numbering ten hundred and sixty thousand members, most of whom are comfortably situated in life, professes to discharge its obligations to the heavenly world, by the payment of the pittance of ninety-four thousand dollars a year. We have very sinned in this matter. The time that should have been spent in sets of benevolence, or in praying "thy kingdom come," has been worse than wasted in complaining of the "hard times," or in whining about the sacrifices we have made in the cause of Christ. That which ought to have gone into the treasury of the Lord, has been consumed upon our lusts. The ear of the church has become more and more dull till she is almost deaf to the groans and cries of the multiplied millions who are plunging from a world of darkness and sorrow into a world of despair and death, "where there is weeping and wailing and gnashing of teeth."

"Therefor whosoever dieth in Christ, let him die in his corruption, while the church, with the hardened aspects of guilty souls, Am I say, hasteneth her own destruction." How others may be affected, as they look upon this spectacle, we cannot tell, but we confess we cannot contemplate it without fearful apprehensions that God may chastise us for our delinquency. If there is not a speedy improvement in this matter, the prediction is as true as that God overrules his church, that his glory will depart from us. It would be a sanction of our apathy, a curse to his cause, to bless us while voluntarily guilty of this great delinquency.

We have been placed by his providence in the van of the Christian sects of this land; he will not allow us to stand there long when it is certain our example will retard the march of "the sacramental host." "Hitherto the Lord hath helped us," and latterly more than ever, as if he would encourage us to recover ourselves. Let us seize then on the auspicious moment; let us rally again at our enfeebled posts, and victory will yet light on our standards. One of the most effectual causes of censure in a public body is the consciousness of inefficiency. It paralyzes its very sinews. It is one mode in which God curbs such bodies for their deficiencies. Hitherto Methodism has not known it. With all her poverty, illiteracy and persecution, with the scorn of the profane, the satire of the gay, and scarcely the charities of sister sects, she has, nevertheless, been "mighty through God," from a sense of his approval. In this consciousness she has stood gloriously erect, and wrought miracles of success. But the sense of weakness is coming over her in respect to this noblest of all her movements. As we love our cause and hope for its success, let us check the evil at once.

Such, then, are our deficiencies, and such the effect

which result from it. With the best facilities

for raising missionary funds, we do not procure ten

cents per annum from each of our members.

With a million members and months of appeal and solicitation,

we have not raised \$14,000 for the relief of a debt

which is paralyzing all our missionary interests.—

With an increase of one hundred and fifty thousand

members in one year, we have had a decrease the

same year of more than seventeen thousand dollars in

missionary funds. What are the causes of this startling deficiency? We shall answer in our next.—

Meanwhile, Methodist reader, consider these reflections, retire with them to your closet, and go hence to your account books and inquire how stands the record of your liberality to the cause of your Lord—how fit it is for the examination of that day when he shall make requisition into your stewardship.

## LIFE ON THE OCEAN.

Is the title of a book by Capt. George Little of Baltimore. This gentleman was born in Roxbury, Mass., 1792, where he received his early education. At the age of 17 years he entered upon a seafaring life, and sailed out of the port of Boston for the North West coast of America, thence to China, and back again to the United States. This voyage was accomplished in about two years and a half, when he was made second mate, and sailed for South America; and finally in a few years he became a commander. In the midst of active life, he has been laid aside in consequence of the optic nerve becoming palsied. The organ of vision has entirely failed him, and he has been obliged to abandon the profession of his choice. Most of his hard earnings on the tempestuous ocean he has spent in vain to recover his sight.—His life has been exceedingly eventful, and such were his early advantages, and his good sense, with that his most judicious friends thought that by the aid of an amanuensis, he might prepare an interesting volume, one which would gratify and instruct, and at the same time aid the author in procuring an honest support for himself and worthy family. This he has

## ZION'S HERALD AND WESLEYAN JOURNAL.

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done in a volume of about 400 pages, 12mo, price \$1.00.

This book has about it all the charms of romance, with truth stamped upon every page. Its author is a gentleman of undoubted veracity, and an exemplary Christian.

The most perfect reliance may be placed upon his word. Its style is exceedingly graphic, and the incidents which it details thrilling. In reading over its pages, one is forcibly reminded of the words of inspiration, "Deep calleth unto deep, at the noise of his water-spouts; all thy waters and thy billows are gone over me." It is seldom that the reader will come in possession of a work in which he will be more deeply interested. He will admire its perspicuity—the purity of its language, and the clearness with which every circumstance is related. He will feel a deep sympathy for the mariner who sees the wonders of the great God in the mighty deep, and will admit that the sailor above all others can appreciate the words of the poet,

He, in the visitation of the winds.

Took up the rushing billows by the top.

Curts their mountain heads, and hanging them

With deafening clams in the slippery clouds.

As a specimen read the following extract:

I have before remarked that Capt. G. was an old, experienced seaman, and I never saw before or since more coolness, judgment, and seamanship than was displayed by him on this trying occasion. In this perilous trial the most intense anxiety was manifested by Capt. G. rising above the stormy sea, commanding silence. "Take the wheel," said he to me, and then followed the orders in quick succession:—"Lay aft, and make the braces—see every thing clear now to port; lay to ship—turn the helm over to the weather fore-braces, and gather in the after yawl." The ship was now running before the wind for a few moments directly for the rocks—the situation and scene was truly awful, for she was not more than three hundred yards from the breakers, and had run over many a vessel, turned her hulls, and driven them ashore. Then the billows were the sturdiest; men lying dead drunk in the street, and others staggering around them, filling up the measure of their iniquity, to occupy the same dusky bed at a later hour.

I soberly think I saw more drunkenness here in ten hours than I have witnessed before in ten years.—

And what, you ask, "could be the cause?" I

also asked the question, and was told that there was no law in Connecticut against the sale of intoxicating liquors.

Here, then, we have the result of leaving this business entirely to the influence of moral suasion.

In two hours after witnessing this spectacle, we were at the camp-meeting. How different the scene, and to a virtuous mind, how pleasing the contrast!—The ground on which the meeting was held, was near the river Thames, about midway between Norwich and New London, and just near enough to each to make it convenient for our people from those places to go home as often as they pleased. They did, of course, and consequently, derived comparative little benefit. The meeting, however, was well attended and highly favored, and seemed to promise much good in its immediate as well as immediate results.

I obtained at this meeting about thirty subscribers for that excellent work, the Guide to Christian Perfection, and Episcopacy, Slavery, &c. were discussed two evenings to a late hour, at which meetings I was present.

The meeting was adjourned to a third evening, at which I was not present. A committee to inform us of the decision of the meeting was appointed, and Mr. Sprague, the chairman of the committee, informed us that but a small number of the church was present compared with the previous meetings, that twenty-five had voted to withdraw; four voted against it, and the rest did not vote at all—that the committee was to write to the Presiding Elder and inform him that my services were not needed, and that they were to procure a "Wesleyan" to fill the pulpit. I asked Mr. Sprague if I must consider those who had voted as having withdrawn from the M. E. Church. He said "Yes." I do so consider them, and them only. All who did not vote or who voted against the resolution are still considered members of the M. E. Church. The brethren and sisters don't feel that the vote of twenty-five or twenty-four can dissolve their individual connection, or that their voting to send their minister away after they had withdrawn amounted to anything. There are only two ways in which a person can cease to be a member of the M. E. Church.—One is by episcopacy and the other is by withdrawal, and therefore the votes in Cottenham would effect nothing, but the fact is, there was not one quarter of the church present that evening. The reason why none were present at that church-meeting was, because they appointed it in the place and at the time that I appointed a prayer-meeting from the pulpit in the previous Sabbath. Some of these brethren say they consider themselves members of the M. E. Church still, although they voted to withdraw, but on what principle I cannot see. However, I shall abide by the principles of moral consistency and common honesty, I am the decision of our committee.

You're affectionately, SAM. BEEDLE.

Duxbury, Sept. 13, 1843.

Yours affectionately,

SAM. BEEDLE.

Duxbury.

Yours affectionately,

SAM. BEEDLE.

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## COMMUNICATIONS.

## PREACHER'S MEETING ON SPRINGFIELD DISTRICT.

This meeting commenced on Monday last. The status of the morning kept the preachers from being present in great numbers; but we were favored with a sermon from Hascall, the son of the Rev. Mr. Smith in attesting to our Sanctification. Tuesday evening brought the brethren along from all parts of the District. We spent most of the afternoon in listening to essays from Brethren Dunham, Atkinson, Morgan, Sherman and Bardwell. A discussion on Sanctification as distinct from justification followed, which proved that the Rev. Dr. M. C. M. M. was in the right in his much contested question. On Tuesday evening Mr. Ransom favored us with a discourse on Holiness. Wednesday was spent in a class and prayer meeting, in listening to a dissertation from Dr. Mudge, and in discussion. The evening person was by Dr. Mudge. Thursday evening was employed in discussing the various resolutions, and other affairs, after which we adjourned to make room for the Sabbath School Convention. I submit the more important of the resolutions passed during the meetings.

## RESOLUTIONS ON SLAVERY.

Whereas it appears from the tone of the Southern Methodist Church, that the Southern portion of the church is to insist on the election of at least one slaveholder to the episcopal office at the next General Conference, and whereas such an election would certainly be followed by the most disastrous consequences throughout the church in the free states, on account of that righteous and deeply rooted aversion to slavery which controls the public opinion not only of the north but of the whole civilized world; Therefore

Resolved, That we, the preachers on Springfield District, do most solemnly enter our protest against the election of any man to the Episcopate, (however he may be otherwise qualified,) who is a slaveholder, with the sin of slavery, which tantamount to a provision so hateful as utterly disqualifies any man for the high office of Christian Bishop.

Resolved, That we suggest for the consideration of our brethren that property of calling a MASS CONVENTION for New England, to consider principles of freedom and the non-slavery of the slaves.

Resolved, That Rev. R. Hascall, Rev. D. Wise, Rev. J. M. Iglesias, Rev. J. Hascall, Rev. F. Notting, be a committee of correspondence to carry out the spirit of the aforesaid resolution.

Resolved, That we are and mean to be Episcopals Methodists, and that we have no fellowship with them on the idea that in order to be consistent abolitionists we must quit the M. E. Church.

A resolution was also passed recommending the revival of monthly meetings of prayer for the slave.

## MISSIONS.

Resolved, That we highly approve of the cent a week for raising missionary supplies, and that we will faithfully exert ourselves to carry that plan into effect among the people of our respective charges.

## TRACTS.

The distribution of the tracts of our book room, and of the Evangelical Tract Society, both by systematic plans and in conjunction with pastoral visiting, was resolved on.

## FASTING.

The keeping of all Fridays in the year as days of fasting or abstinence was recommended and resolved on.

## THE GUIDE TO PERFECTION.

Was warmly recommended and a pledge made to support it as far as means permitted. Also to circulate Methodist books among people.

This meeting was well attended, upwards of twenty persons being present. The love of God, the love of man, devotion and zeal for God, apparent among the brethren, was never equalled on any similar occasion of meeting for any purpose. God was with us. Blessed is His holy name.

Brethren Ransom, Wise, Lambard and Hascall, were made a committee of arrangements for our next meeting, should our President decide it best to appoint another before Conference.

Daniel Wise, Secy.

## SABBATH SCHOOL CONVENTION ON SPRINGFIELD DISTRICT.

This Convention assembled, according to appointment, on Thursday, A. M. (26th ult.) at Wesley Chapel, Springfield. The attendance of the brethren in the ministry was large; of the laity very small. No reports were presented. The officers of the Convention were, Rev. R. Ransom, President; Rev. M. D. Lambard, Vice President; Daniel Wise, Secretary.

The organization of the Convention and the discussion of the following resolution occupied the morning session:

Resolved, That the child is the Father of the Man. In the afternoon the discussions were very interesting. They resulted in the passage of the following resolutions:

Resolved, That if we do our duty to our children as Christian parents, we may confidently expect their salvation.

Resolved, That the moral power of the Sabbath school teacher, and consequently his success, depends on his personal holiness.

These resolutions were illustrated and enforced with interest and pleasure to the Convention, by Dr. Hascall, Mudge, Nutting, Barnard, Marcy, Atkinson, Bardwell, Clark and Wise.

The meeting was also of deep interest, animating speeches on the influence of Sabbath schools; the duty of parents to assist the teacher; on the duty of teachers to labor for the immediate conversion of their scholars; and on the importance of infusing the spiritual spirit into the children of our schools. The speakers were Rev. Messrs. Atkinson, Hascall, Clark and Dugay. Two or three made a few remarks at the close, and was followed by some useful hints from the presiding elder. The interest of the occasion was greatly enhanced, by the singing of the choir.

In consequence of the part of the preachers, returning to their charges, after a week's absence, (a preacher's meeting of three days, had preceded the Convention,) it was thought best to adjourn the Convention on Thursday evening.

We regret that no more were in attendance, to enjoy the interest of the Convention. Its spirit was delightful. So much love, kindred feeling and unanimity, are rarely witnessed on public occasions. It was good to be there; and the Lord's blessing rested on its whole deliberations and doings. May its fruit spring forth in days to come.

Daniel Wise, Secretary.

## RELIGIOUS SUMMARY.

REV. DR. HAWKS.—We learn that this eloquent and noble-spirited clergyman is about to remove from this city to the west. Last Sabbath he preached a powerful sermon, pronouncing the greatest of Christian horrors, and denouncing the King of Christ in the hearts of his disciples, and that these not external arrangements constitute the true church. It is surmised that the love of liberty, which Dr. Hawks finds it impossible fully to enjoy here, is no small motive with him for removing to a freer atmosphere.—*Jour. of Com.*

## SECULAR.

MISSIONS IN THE SOUTH SEA ISLANDS.—The Rev. William Heath, a missionary to the South Sea Islands, under the direction of the London Missionary Society, is now on a visit to England. He brought home with him two messengers from Samoa, the Governor's Islands, one a converted Taitian chief, and the other a Christian teacher. The name of the chief is Leota, and he is one of the oligarchy of seven who governed the island of Tutuila. The name of the teacher is Asomano, which is Abraham Samoized. He is one of the few individuals among whom the remarkable moral and spiritual movement commenced in Tuvalu.—*Christian Ob.*

A UNIVERSALIST PARACHEA CONVERTED.—Rev. M. L. Warden of Mt. Morris, N. Y., for nine years a Universalist preacher, and recently ordained to the work of the gospel ministry, at East Avon, during the session of the Livingston County-Baptist Association, spent last Sabbath with us, and the troops were enfeebled by ill health.

Five hundred and fifty thousand, three hundred and sixty-one tons of coal, have been shipped from the Schuykill region this season, up to Thursday evening.

## ZION'S HERALD AND

greatest preacher, and a number of the same sect, who happened to be present. Dr. W. is intending to settle in this State, the Lord willing. We think from what we know of this brother, he will be, under God, efficient aid to the cause of truth.—*North Western Baptist.*

ETON COLLEGE, ENGLAND.—About seven hundred of the Protestant youth of Great Britain are students at this ancient seat of learning, whose authorities are reported as converts to Puseyism. The London Herald is warning the public against the pernicious influences which may be there exerted over the minds of the young.

THE NESTORIANS.—The latest intelligence that we have from the mountain Nestorians is the following, from the Paris correspondent of the National Intelligencer:

"The case of the Nestorian Christians having concern in the United States as well as Europe, I submit the latest intelligence that I have seen from Constantinople, 6th inst."

"A provisional Government has been established in the mountains of the Nestorians. Zerai Bey, a native of the country, has been named as their leader, and has established himself in a new house built by Dr. Grant, in Tuzjor, for the purpose of the American mission."

"Some Episcopalians wonder if there can be any real difference between the Nestorians and us; but we have the mountain Nestorians, the following statement from the Paris correspondent of the National Intelligencer:

"The earthquake in NEW ENGLAND.—The New England Mercury learns that an unusual amount of noise was heard on Tuesday morning at 10 minutes before sunrise, and that it continued till the time of the sun's rising, Shrewsbury, Boston, South Hadley, and other towns in that vicinity. The first sound was like a heavy explosion, but it continued like the rumbling of thunder for upwards of a minute and then died away. The human ear is very sensitive to such sounds, and they are easily detected by the eye, but the ear is less so, and it is difficult to detect them. The noise was very great, and it was heard in every part of the country, for a great distance, and it was louder than the roar of a lion."

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CONVICTED FOR BIGAMY.—A man named George Stanley, has been arrested in Maryland, on a charge of bigamy, and conveyed to Philadelphia. He has four wives in that city, all of whom appeared against him. He was committed for trial.

THE BIBLE IN SCHOOLS.—The anti-Bible coalition in the 4th Ward of New York against the use of the Bible in schools, is likely to be defeated in the Board of Education.

A committee of the Board report that the Bible will not be used in the schools, and that the use of it in schools was not intended to be prohibited by the Act of 1842 or any subsequent Act.

Also, that the objections made by the Jews and Universalists to the school book called "Popular Lessons," are without any good foundation.—*Vt. Chronicle.*

MR. NEWMAN.—A writer in the London Record speaking of the motives which led Mr. Newman to resign from the General Conference says:—No doubt the accession of Mr. Lockhart, an inmate of Mr. Newman's own house at Littleton, and the seventh convert from Tractarianism to Popery within less than two years, has been a severe blow, not only to Mr. Newman, but deeply felt by the members of the party. Mr. Newman has been deeply grieved at the loss of some of whom he allowed to leave the church without concurring in his views.

RAILROAD COLLISION.—We learn from the Utica Gazette of Saturday, that the train of cars which left Syracuse for Utica on Friday morning, came in contact with the train going West, and was entirely destroyed by fire, eight miles from Utica. The engine was destroyed, and the carriages exploded.

It was yesterday held on the body, and it was clearly shown that her death was caused by interperence.

RAILROAD ACCIDENT.—An Irish woman, Mrs. Barbara Niles, in Fulton, Ohio, was burned by fire at the station, and died on Saturday night.

She was sent before 10 o'clock on Saturday night, otherwise they will not appear, the office being closed on the Sabbath day."

The Sabbath was observed by the postmaster, his wife, and two sons.

THE SUSPENSION OF THE SABBATH IN THE OFFICE OF THE SIX.—We observe with pleasure the following statement from the Utica Standard:

"The suspension of the Sabbath in the office of the Six, is a violation of the Sabbath."

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## POETRY.

## THE CHILD AND ITS ANGEL PLAYMATE.

"My child! thou droopest like a flower,  
That trembles 'neath the summer shower,  
And day by day, and hour by hour,  
More faint thy strength is growing.  
To me the feelings of man,  
A deadly arrow, half divine,  
Fills those dark eyes, that strangely shine,  
My child! my child! thou'rt dying!"

"Sweet mother—no! but by my side,  
Where I go," the child replied,  
"Through all this glorious summer-tide,  
Is one you cannot see—  
A little child with sunny wings,  
And eyes like heaven—of holy things,  
With earnest voice, it talks and sings—  
And sojourns with me!

"Let us go home!" it warbles low,  
And when I say, "I do not know  
My home is here," it whispers—"No!"  
Fair child! thy home is mine—  
And there is none like me to stand  
It looks, where many a hand  
Of blighted children, hand in hand,  
With sceptre fondness twine.

It says, that know not how to sigh,  
For nothing that comes drop and die,  
But bloom immortal gladdeth the eye,  
And music woudly sweet  
Doth ebb and flow, without alloy,  
From lyres of light, while Love and Joy  
Tune to the tune, their blest employ,  
With warlike winged feet.

A poor prayer it teaches me,  
Than that I may learned of thee;  
It softens all my thoughtless glee,  
It makes me true and kind.  
My angel playmate I must fear,  
"Thou'll miss me in that lonely sphere—  
I am not bound behind!"

It says this is not life but death,  
A daily waste of mortal breath,  
And with its sweet voice summethoath  
Me to the other land;

But even while it whispers so,  
The flowers around me lightly glow,  
And yet—and yet, I pine to go,  
And join that joyous band!

My mother! I'll come often back,  
I'll not forget the homeward track,  
But oft when Pain and Sorrow rack  
The frame, I'll hover o'er thee;

I'll sing thee every soothng lay  
I have in heaven; I'll lead the way  
For thee to God—my wings shall play  
In dreams of light before thee!

Oh mother! even now I hear  
My child—she's gone to her airy bairn;

The child—the angel-child is near!  
I see its light wings glow,

I see its pure and pleading smile,  
It moves beside us all the while,  
Its eyes my yearning soul beguile;

Sweet mother! let me go!

Hark to their plaintive spirit-strain!  
"Let us go home!" again—again  
It rises soft—sad refrain:

My play-mate! stay for me!

It clasps my hands—it warbles low—  
"Let us go home!" I go—I go!

My pions play—with heavenly glow—  
My mother—I am free!"

Fair child lay upon her breast,  
As if in accustomed rest,  
A slumbering dove within its nest,  
The heart of the world is near;

That never more a pure, blue eye  
To her would speak a soul's reply;

"She is not dead—she could not die!  
My child in heaven! aye!"

BIOGRAPHICAL.

## ANOTHER WATCHMAN FALLEN.

It becomes my painful duty to record the death of Dr. Martin Ward, aged forty-one, of the Maine Conference, who departed this life Tuesday, 14th ult., at the parsonage in Winslow, where he had been appointed to labor the present year. At the age of about twenty he sought and found the Lord at a camp-meeting in Fairfield. Some two years after he commenced preaching and subsequently joined this conference, of which he has been an acceptable member a considerable part of the time since. The remainder he acted as a local preacher. His sickness was typhus fever, with which he was confined about one week. Truly "he ceased at once to work and live." Naturally of a strong constitution, healthy and robust, he pursued his labors with untiring vigor. Dr. Ward's voice was cool, clear, of decided judgment, exemplary, methodical in his preaching and deeply devotional in his character. A calm resignation marked his life, nor did it leave him in death. He spoke to his friends with transports of joy in view of his approaching dissolution, and yet could say the Lord's will be done. He would clasp them in his arms and fervently exhort them to meet him in the realms of glory. He spoke of seeing his niece, the beloved Sarah Jane Ward, of twenty, who but a few weeks ago by the same circle was consigned to the lonely tomb.

His death was triumphant. He has left a wife and four children to mourn his loss. His funeral was attended at East Vassalborough, where he was interred. Sermon by Dr. Ayer, at the request of the deceased, on Rev. xii. 2, 3. Solemn was the scene. Our solemn and impressive burial service was read while slowly and sadly we bore him along and deposited his remains at the foot of the grave of the beloved Sewall, whose memory is still fresh in the minds of many here. While a large family is deprived of a dear friend, (one of whom is a son-in-law), a widow of a preacher beloved, we as a church, too, have with loss which we deeply feel. May we as preachers of the gospel "be ready" that having our work well done, we may, with the released gone before, go up to range the fatal fields of eternal bliss. With our brother "we will walk, the golden streets by and by." Shall we not, like him, die at our post with our armor on. C. H. A. JOHNSON.

China, November 26.

Mrs. HANNAH ANDREWS, wife of Stephen S. Andrews, was the third daughter of Samuel and Jemima Atwood. She was born in Wellfleet, Cape Cod, on the 17th October, 1784, was married on the 17th January, 1801, in her 17th year, and departed this life on the 17th of August, 1843. She was brought to the experience of religion in 1818, under the preaching of Rev. Charles Virgin, then Presiding Elder. She was a most kind and loving wife and mother. Of her ten children, six are doubt with her, praising God in heaven, and two of the others are with them there.

She was a constant attendant on all the means of grace, always at her class and at the prayer-meeting, and always had something to say about the blessed Savior. Her sickness was short but very severe; yet she did not murmur or complain. She was a woman of prayer and faith. On the day of her departure from this world, while sitting by her bed side, I said to her, "My dear, do you think you ever shall get well?" She looked up with that delightful smile I never shall forget, "O no, father, I shall never get out of this bed again. Have you any thought that I shall?" "Why, my dear," said I, "there is hope as long as there is life." "Yes," said she, "but all hopes of my recovery are gone, shall soon be with my blessed Savior and my dear children." She then gave orders how to dispose of all her things, and fell asleep in the arms of her Redeemer. God grant that I may so live and die that I may meet her in the kingdom of heaven to part no more. STEPHEN S. ANDREWS.

Boston, Nov. 2, 1843.

## ZION'S HERALD AND

## WESLEYAN JOURNAL.

Mrs. ELVIRA, wife of Capt. Albert Danforth, died in Barnard, Vt., Oct. 6, aged thirty-four years. The deceased was an estimable disposition which rendered her beloved by all acquainted with her. She experienced religion about five years ago, under the labors of Rev. Z. Twissel and the year following became a member of the M. E. Church. As a member of the church, pious, and whenever practicable conscientiously attentive to the means of grace. As a wife, the tears of her bereaved companion sufficiently attest her worth. As a mother, she had but few superiors. During her last sickness, (which was of but about three days continuance,) she was deprived of her reason the most of the time. But we doubt not her readiness to be buried and to be with Christ. R. H. SPAULDING.

Barnard, Vt., Oct. 24, 1843.

Mrs. MARY G., wife of Mr. Sylvester Mathews and daughter of the late John Gillin, Esq., and Mrs. Sally Gillin, died in Marlow, N. H., of consumption, Aug. 23. When I called to see her for the first time, little had been said to her in regard to preparation for death. She appeared to have but little feeling, yet admitted that she was not prepared to die. The next time I visited her she was more interested and resolved to seek the salvation of her soul. The third time I saw her she was very much interested, and said she could not die until she felt different. From this time she sought the Lord with all her heart until she was made happy in a Saviour's love. After this she was increasingly happy till she breathed her last with "Glory to God" upon her tongue. These were her last words. She conversed with her companion and other friends, and warned them not to neglect religion as she had done. The scene was deeply moving. Marlow, N. H., Oct. 1843.

P. S.—The Congregational Journal of Concord, N. H., will confer a favor by copying this article.

R. T.

Mr. BENJAMIN LUST died in Penobscot, Me., Sept. 11, aged sixty-three years. Dr. Lust experienced religion about four years ago, under the labors of Dr. Joseph Gorri, and connected himself with the M. E. Church in this place. Since that time until his death he has lived consistent with his profession. At the eleventh hour he obeyed the call of God, sought and found pardon, and as death approached, was enabled to trust confidently in the merits of Christ. He sleeps in Jesus, with his companion who had gone before him. May the affliction be sanctified to all the family. DAVID HUGGENS.

N. Penobscot, Oct. 25, 1843.

## SEAMEN'S DEPARTMENT.

To the Editor of the Herald:—In your paper of August 12, 1840, is an account of an interesting scene on board a ship in this harbor. The ship was the Mary and Susan, and the master was William Neal. Your readers will find by reference to the paper of that date, that the captain was a pious man, and who could doubt it, upon the mind of the crew. The reflection was natural; and, forsooth, he often assured the writer that he had never been so happy in his life. The announcement was made that the captain was gone, the universal exclamation was: "Alas! that good man, is he? but how happy that he was so well prepared." The hard seamen, too, as often as they spoke of their "poor captain," failed not to end with the reflection, "but he was a Christian, a good man, and is happier now than they were." Alas! how many fall as sudden, but not less sudden, than the captain!

The deceased was a pattern of Christian fidelity. And it was delightful to notice the impression which his fidelity in dyed leather silently made upon all. It was his invincible custom to invite his hands at the morning watch, into his cabin for family worship, when shore singing, he read a portion of scripture, accompanying it with brief remarks, and then invariably led the devotions himself; though a clergyman or Christian friends might be present. The first glance was sufficient to convince me that it was not the work of the divine hand, nor, indeed, of an angelic messenger; for it was written with a piece of common chalk, and in a most hasty style. After considerable difficulty, however, in deciphering it, I finally made out the sentence that stands at the head of this article. It excited considerable surprise at the time; I knew not what to think of it. However, I remained silent, and allowed the good man to pass away.

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